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PISTLE

Concerning

BAPTISM.

tionally written upon the sight
two Treatises published by

THOMAS JAMES



her of a Presbyterian Congre-
tion at *Ashford* in *Kent*: Who
h reflected upon the Baptized
ristians.

WILLIAM RUSSEL, Medicinæ
ctor, Academiæ Cantabrigienfis,
ober of Primitive Chynacuty.

or the old Paths, where is the good
, and walk therein, and ye shall
rest for your Souls, Jer. 6. 16.

London, Printed in the Year 1696.

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those Inhabitants of Ashford, and the adjacent Parishes, who attend upon the Ministry of Mr. Thomas James.

THE Occasion of my writing this Epistle to you at this time, ariseth from the Consideration of two Books written by T. J. The one intituled, *Spira's Despair revived*. The other called, *A Vindication of that Part of it which is*

and by the Anabaptists, &c. which is a pretended Answer to a Book written by J. W. in Answer to his first &c. the latter of which he dedicates to you.

which Book he brings you in as Parties with him, in a Libel against that People; as making you to have equal, if not a greater Interest than him, in that *Part* War he hath raised against them.

seeing it hath pleased God (by his good Providence) to put it into the Hearts of our King, and both Houses of Parliament, to give us the free Exercise of our Religion by Law, (which we esteem as a great Mercy) it is a wonder to me to read such scurrilous and reproachful Language, against those of our Perswasion; and more, for that it proceeds from one who is himself a Member from the established Religion of the Land, and a Member of a Presbyterian Congregation. And to find publishing to the World, that the Inhabitants of Ashford and divers other Parishes, did join issue with him in this; it seems to bespeak but little Sense of the Goodness of God, and of our Rulers, in the Liberty you enjoy.

whereas those Ministers that are of the Episcopal Perswasion, do give us civil Treatment, and do not concern themselves to disturb our Peace and Quiet, much less to oppress and abuse us: I was considering what should

move Mr. *Thomas James* to act as he hath done: And at last I concluded it must certainly proceed from that very Spirit and Principle of the first Founder of your Sect, Mr. *John Calvin*, who burnt the Books of *Servetus*, a Learned Baptist; and afterwards perswaded the Magistrates of Geneva to burn him alive. Which Sentence was executed upon him, as *Castellio* testifies (who was a Contemporary with him) in these words; Michael Servetus was burnt alive for his Opinion, at Geneva, Anno 1553, upon the 27th day of October.

And yet, as one well observes, Mr. *Calvin* did acknowledge this of him, That he was a Learned and a Charitable Man.

Notwithstanding this, he wrote a Book to justify the putting him to death, as a Man whose Books were full of Errors. Which Book was sufficiently confuted by the Learned *Castellio*; where he also shews that the Reason *Calvin* procured his Death, was this, lest the excellent Parts and Learning of *Servetus* should have eclipsed the Glory of *Calvin*, and prevented him from being the Head of a Party. And yet *Castellio* was not a Baptist.

Now if Mr. *James* should have imbibed the same persecuting Principles, it is no wonder to find so much Reason of Spirit appear in him against the Baptists in our Days as he hath expressed in these two Treatises. I speak of this, as if I meant to accuse the whole Party; for I know that divers of them are meliorated, and have manifested themselves to be Men of better and more peaceable Principles. But seeing there are some young Men of another mind, I thought it not amiss to give you a Caution against it, remembering what an honest old Presbyterian Minister said once to some others of his Brethren, when he met to ordain three young Ministers who had declared themselves for this persecuting Principle; saith he, "will have no hand in their Ordination, for there are
" Firebrands enough in the World already; and (
" please God) I will have no hand in sending more,
" such as they are enough to set the World in a Flame
" where-ever they come.

And I fear your young Man may be of that number. I pray let me ask you a few civil Questions; which I desire you to propound to him, and do you demand of him particular and distinct Answers thereunto.

1. Whether Mr. *James* doth not believe the Episcopal Church of *England* to be a true Church? and their Teachers to be true Ministers?

2. Whether he doth not own their Baptism and Ordination to be true and valid?

3. Whether he doth not think it lawful for you to go to their publick Worship, and attend upon their Ministry in their Parochial Assemblies; rather than suffer Imprisonment, and the loss of your Estates? And if this be so,

Then, 4. what can be the Motive to excite *Thomas* to keep up a Separation from the established Church of *England*, now in a Time of Peace? unless it be to get a better livelihood for himself, than he could otherwise obtain.

5. Whether the fear of losing some of his Auditors, or being hindred from an increase of their Number, by which his Income might be diminished, might not be the great Motive which excited him to such a foolish way of scribbling against the *Baptists*?

6. Whether it doth not therefore highly concern you, to make a diligent Enquiry into the Word of God, and examine his Doctrines thereby, that you may see whether you agree with the Doctrine and Practice of the Apostles and Primitive Christians, lest you should be cheated, both of your Money and of your Souls?

Now, Sirs, if a prejudicate Opinion doth not interpose, I doubt not but it may be said of you as of those in *Acts*

13. *τεταγμένοι εἰς*, you are disposed to eternal Life: and then there will be some hope, you will give credit to the Authority of God, in the Gospel of his dear Son, and be willing to learn what may be taught you.

Had not Mr. *James* opposed us in the Point of Holy Baptism, I had not concerned my self with him, believing he was sufficiently confuted about his Calumnies against our Friends at *Ashford* by another hand.

I shall therefore (for the sake of Truth) use my endeavour to elucidate the Point in controversy, that you may have a more clear and distinct knowledg of it.

Neither you nor your Teacher, ought to think it below you to be instructed in any Gospel-Truth, but receive it with meekness and humility; and be thankful to them that will take the pains to do it.

For *Apollos*, who was a great Preacher, and a mighty in the Holy Scriptures, did not disdain that a Woman should instruct him in the Way of God more perfectly, *Acts* 18. 24, 25, 26.

And for your better understanding the Point in Controversy, I shall do these three things.

I. Shew you, that Baptism is to be administered by Dipping, Plunging, or overwhelming the Person in Water.

II. That true penitent Believers are the right Subjects of Baptism.

III. That the Ordinance of Baptism is now in being and is to continue to the End of this World.

I. I shall shew that Baptism must be administered by Dipping, &c. if we consider these four things.

1. The Etymology, or Signification of the Word, the Holy Spirit uses to express it by.

2. Those Metaphors used in Holy Scripture, to represent it to our Understanding.

3. From the Practice of the first Baptizers.

4. From the grand Commission of our Saviour, *Mat.* 28. 19.

1. From the Etymology, or Signification of the Word

The word *Baptism*, is from the Greek βαπτίζω, to dip, *Baptisma*, a Dipping; from βάπτω, *Bapto*, to dip, plunge or drown. It implieth the washing of the whole Body even such a washing as is used in Bucks, where Linen is plunged and dipt. For the native and proper signification of it, is to dip into Water, or to plunge under Water see *Leigh's Critica Sacra*.

It is a Metaphor taken from the use of the Dyers Vats and is such a Dipping, by which the Cloth put into it is dyed, and not a bare washing only; from whence comes Baptism.

Zepperus de Sacramentis saith, βαπτισμῶς, Baptism; vocis notationem attendere velimus, vocabulum Baptismi nomen significat in aquam, &c. If we will attend to the Notation of the word *Baptism*, it signifies to dip into Water or the Act it self of Dipping and Washing. From hence therefore, and from the Etymology of the Word it self, it doth appear what was the Custom of administering Baptism

from the beginning. Whereas now (saith he) we use Rantism (*viz.* Sprinkling) in the stead of Baptism, which is Dipping.

Ufedinus in his *Lexicon Theologicum*, printed Anno 1612: saith thus, βαπτισμός, & βάπτισμα, ἔνδ τῷ ὕδατι, Tingere, lavare, inficere: unde deductum aliud verbum βαπτίζω, intingere, immergere, maximè quidem aquâ. βαπτίζω tantum significat immergere; non lavare, nisi consequenti.

From whence it may plainly be seen, that this Learned Author doth assert, That Baptism is to dip, plunge, or overwhelm the Person baptized in Water: And that its proper signification is to dip, or dye, and not to wash, but by Consequence. For which he cites for his Authority both *Plutarch* and *Naxianzen*; as may be seen at large in the Book it self.

Besides this is so well known, that every School-boy in Greek-Grammar can tell you, that βάπτω, baptō, is rendered mergo, immergo, to dip, to plunge or overwhelm.

As in a *Greek Lexicon*, published and recommended to for the encrease of Knowledg, by

Joseph Caryl,
George Cokayne,
Ralph Venning,
William Dell.

Matthew Barker,
William Adderly,
Matthew Mead, and
Henry Jessey,

they tell us, that the signification of βάπτω, is to dip, dye, or drown. And in the Passive Voice, βάπτομαι, to be plunged, or overwhelmed. And that βαπτίζω, to plunge, to overwhelm, to baptize, to dip. And in the Passive Voice, βαπτίζομαι, to be plunged, to be baptized, or dipped.

In *Clavis Græcæ Linguae*, printed at London, Anno 1640. is thus rendered; βάπτω, ἑλκω, mergo, tingo, to dip, dye. βαπτίζω, Idem, the same.

βαπτισμός, & βάπτισμα, mersio, to drown; and therefore βάπτω, is often rendered, to dip into, to drown. From thence the Latins use *mersus*, à mergo, drowned, or overwhelmed with Water. And therefore it is used in the New Testament, for that Holy Ordinance of

Baptism; it being performed by dipping the whole Body of the Person baptized under Water.

The Learned Robertson, (my singular good Friend) in his *Thesaurus Græcæ Linguae*, saith, *Baptizo, mergo. Baptingo, mergo, to dye, to dip, plunge, &c.* Hence (he) is *Baptizo*, which signifies the same. As also *Baptizos, Baptisma, &c.* But the Greek word *ῥανίζω, Rantizo*, (he saith) is *aspergo*, to sprinkle.

Παντισμός, Rantisimos, Asperio, Sprinkling. So that you may easily discern there is as much difference between these two Greek words, *Baptismos* and *Rantisimos* in Greek, as there is betwixt these two words, Dipping and Sprinkling in English; and therefore surely, not to be conceived to be synonymous, so as to signify the same thing.

I now presume, from what hath been said, that if the word *ῥανίζω*, and its Derivatives, are used in all places in the New Testament, where this Ordinance of Baptism is spoken of: Then it will follow, by an unavoidable Consequence, that Dipping is the right manner of Baptizing, and that Sprinkling is not Baptizing.

That it is so, will evidently appear from an Enumeration of Particulars. I will instance in some of the principal when I come to shew you what was the Practice of the first Baptizers. But of that in its proper place.

I now come to treat of the second Particular under this Head, *viz.* Dipping the Persons baptized into Water, appears to be the right way of administering this Ordinance if we consider the Metaphors used in Holy Scripture to express it by.

There are two I shall chiefly insist upon: 1. A Buriall. 2. A Resurrection.

We are to consider, that our Lord Jesus Christ hath not burdened us under the Gospel, with a multitude of Ceremonies, as it was in that Oeconomy of the Jews under the Legal Dispensation: But only with some few, and those very significant; this being a more spiritual Dispensation.

As therefore the Holy Supper of our Lord in the breaking of the Bread, signifies the breaking of his Body; and the pouring out of the Wine, the shedding of his most precious Blood; and both of these in conjunction his Death 1 Cor. 11. 26. For as often as you eat this Bread, and drink this Cup, ye do shew forth the Lord's Death till he come.

to Holy Baptism doth shew forth his Burial and Resurrection; Rom. 6. 4. *Therefore we are buried with him by Baptism into Death; that like as Christ was raised up from the Dead to the Glory of the Father, even so we also should walk in the newness of Life.*

Now consider the Metaphor: when Men are dead, we bury them by covering the whole Body under Ground, not by scattering or sprinkling a little Dust or Earth upon their Faces only.

Sprinkling (you know) hath no resemblance to a Burial; but dipping or plunging the whole Body under Water is a most express and lively representation thereof.

But perhaps Humane Testimonies will please you and your Pastor, better than Divine. And therefore I shall

show you the Opinion of some Learned Bishops to corroborate what I say, who may be supposed to understand the Original as well as Mr. James.

The late Arch-Bishop of Canterbury, Dr. John Tillotson,

in his Sermon upon 2 Tim. 2. 19. "Anciently those

who were baptized, put off their Garments, which

signified the putting off the Body of Sin; and were im-

mersed and buried in the Water, to represent the Death

of Sin; and then did rise up again out of the Water,

to signify their entrance upon a new Life; and to these

Customs the Apostle alludes Rom. 6. 4.

Also Dr. Fowler, the present Bishop of Gloucester, in his

book of the *Scope of the Christian Religion*, interprets this

word of the great Apostle, Rom. 6. 4. as follows;

"Christians being plunged into the Water in Baptism,

signifieth their undertaking and obliging themselves in a

Spiritual Sense to die, and be buried with Jesus Christ,

(which Death and Burial consist in an utter renouncing

and forsaking of all their Sins) that so answerably to

his Resurrection, they may live a holy and godly Life.

Moreover, Dr. Jer. Taylor, late Bishop of Down, in his

work *Dubitantium*, lib. 3. cap. 4. saith thus:

"The Custom of the Ancient Church was not Sprink-

ling, but Immersion, in pursuance of the Sense of the

word *Baptizantes*, both in the Commandment and Ex-

ample of our Blessed Saviour.

"And this (saith he) agrees with the Mystery of the

Sacrament it self; for we are buried with him in Baptism,

"saith

" saith the Apostle. The old Man is buried and drowned in
 " the Immersion under Water : and when the baptized
 " Person is lifted up from the Water, it represents the Resur-
 " rection of the new Man to newness of Life.

To this I shall only add that other Divine Testimony
 the Apostle Paul, Col. 2. 12. *Buried with him in Baptism*
wherein also ye are risen with him through the Faith of the Opera-
tion of God, who hath raised him from the Dead. And shall
 now proceed to the third Particular, viz.

3. It doth appear that Dipping is the right way of Bap-
 tizing, from the Practice of the first Baptizers.

The first mention of this Ordinance of Holy Baptism, we
 have in Mat. 3. 1. where *John the Dipper* is mentioned. And
 in ver. 6. it is written, *And were baptized of him in Jordan*
confessing their Sins. The Greek word there is βαπτίζω
 which is in English, They were dipped, plunged, or over-
 whelmed: For it is from the word βάπτω, to dip, &c.
 as I have already shewed.

In the 7th Verse, the word is βαπτισμα, which signifies
 the same.

In the 11th Verse βαπτίζω, to dip, &c.

In Verse the 13th βαπτισθήναι, to be dipped.

The Word is used again in ver. 14.

And the same also in the Passive Voice, is used in ver. 16.
 where it is said, *And Jesus, when he was baptized, &c.* And
 the following words do make that Sense evident; for when
 he was dipped by John in the River of Jordan, it is said,
He went up straightway out of the Water: Which implies,
 beyond contradiction, That he was in the River, and o-
 verwhelmed with the Water, according to the proper
 and native signification of the word βαπτίζω. And if
 you will read the 5th and 6th Verses of this Chapter, you
 will find there Multitudes thus baptized by John the Baptist,
 (or Dipper) for it's said, *Then went out to him Jerusalem,*
and all Judea, and all the Region round about Jordan, and were
baptized of him in Jordan. The same is also testified in that
 parallel place, Mark 1. 4, 5. and the same Greek words
 used there as in Mat. 3. which I have above recited.
 And in Mark 1. 9. *Jesus was baptized of John in Jordan:*
 The Greek is Εἰς τὸ Ἰορδάνην, into Jordan. Now what
 Sense would this be? Jesus was sprinkled into Jordan. But
 to say, Jesus was dip't into the River of Jordan, is good
 Sense, as well as a great Truth.

Diodati,

Diadatt, upon *Mat. 3. 6.* saith, *They were plunged in the water.* And the Assembly in their *Annotations*, say, *Dipping in Jordan.* But because they are noted by *Mr. Wells* his Answer, I shall forbear reciting them, and proceed to other Authors.

Justin saith, *Christ was baptized, not by Sprinkling, but Dipping him into the Water.* And *Piscator*, on *John 3. 23.* saith, *Baptism was administered by dipping the whole Body in water.*

Mr. Mede on *Titus 3. 5.* saith, "There was no such thing as Sprinkling used in Baptism in the Apostles Time, nor many Ages after them."

It is also the Observation of that late Learned and Pious Minister of Christ, *Mr. John Gosnold*, in his Book intituled, *ἡ ἀληθὴν Διδαχὴ*; "That *Mr. John Calvin*, up and down in his Works, doth often (with many others in our Days) confess, That the Ancient manner of Baptism in the Primitive Times was, by dipping the whole Body under Water. And also confesseth that the Church hath assumed this Liberty to her self, of using Sprinkling in the room thereof."

The same Author also observes, "That the Translators themselves never so much as once in all the New Testament renders it by Sprinkling. There is another Word for that, which they constantly translate to *Sprinkling*, to wit, *Πατριζω, Rantizo*; whereby it's evident, that *Baptism* is not *Baptism*, *Sprinkling* is not *Dipping*."

Besides, in all the Places that I have met with, where nothing of the stress of this Controversy depends, our Translators have every where rendred *βαπτίζω, &c.* to dip. For instance, in *Rev. 19. 13.* *He had his Vesture dipt in Blood.* And in *Mat. 26. 23.* *He that dippeth his Hand with me in the Cup.* Luke 16. 24. *That he may dip the Tip of his Finger in the Cup.* And in *John 13. 26.* it is twice used, *Βάψας, dipped*; *Καὶ ἐμβάψας*, and when he had dipped, *Jesus answered, He it is to whom I shall give a Sop, when I have dipped it.* And when he had dipped the Sop, he gave it to *Judas Iscariot, &c.*

Moreover, if we will but consider the Places where this Holy Ordinance was administered by the first Baptizers, it will greatly elucidate this Truth.

For

For it was not practised in the Temple, nor in their Synagogues, nor yet in private Houses, in which it might have been done more commodiously, if sprinkling a few Drops of Water upon their Faces would have sufficed.

But they baptized in the River of Jordan, and other Places where there was much Water; because plunging the whole Body under Water did require it.

In John 3. 23. And John also (*βαπτίζων ἐν ᾧ*) was dipping in Enon, near to Salim, because there was much Water there; and they came and were (*ἐβαπτίσθησαν*) baptized. Now here we have the Reason given, why John baptized in this place, i. e. Because there was much Water. But if he had not plunged them into the Water, but only sprinkled them with a few Drops thereof, this Reason had been without Foundation. For as Cornelius à Lapide observes, A very little Water would have served to have sprinkled Thousands. But their manner of baptizing being to dip the whole Body under Water, therefore much Water was necessary thereunto, without which the Act of Baptizing could not be performed.

Now altho T. J. hath trampled upon our Reasons offered in justification of this Practice, I hope he will not make so bold with the Spirit's Testimony, as to contradict the Reason he hath given in the Text under Consideration.

Thus you see that John, who was the first Baptized and sent of God to dip Persons in Water, as the beginning of the Gospel, and to prepare Christ's Way before him (*Joh. 1. 33.* He that sent me (*βαπτίζειν*) to dip, plunge, overwhelm in Water, meaning God the Father. Wherever there is mention made of his Baptizing, the same Words are used, either *Bapto*, or its derivatives.

If we observe what is said of our Saviour's Baptizing (tho Jesus himself did not baptize (in his own Person) but by his Disciples) in every place the same Word is used; as John 3. 22. *καὶ ἐβαπτίζεν*. Also John 4. 1. *βαπτίζων*, & *ἐβαπτίζεν*; which all signify to dip, to be dipped, &c.

To proceed to the Practice of the Apostles, and chief Ministers of the Gospel, after our Lord's Resurrection we shall find the same Word used (as above) in every place, where there is mention made of their Baptizing.

The first Instance is in *Acts* 2. 41. Then they, that gladly
 received his Word, were baptized; the word is βαπτισμός.
Acts 8. 12. it is also from the same word βαπτισμός,
 were dipped, both Men and Women.

And in *Acts* 8. 38, 39. βαπτισμός; And he dipped him.
 It is here to be observed; that the Administrator Phi-
 lip, as well as the Eunuch, went both down into the Water,
 which had been needless, if Sprinkling would have ser-
 ved the turn; And when they came there; it's said, He
 baptized him, i. e. dipt him. And then it's further said,
 He came up out of the Water; not from the Side, or Surface
 of it, as Mr. James would insinuate, by distinguishing be-
 tween from and out of; for here it is said expressly, they
 came up out of the Water.

Also in *Acts* 10. 48. βαπτισθήσεται, to be dipped, &c.
 To be short, There is, you see, an Account that John the
 Baptist, Christ (by his Disciples) when upon Earth, and
 the Apostles after his Resurrection, did all of them practise
 the holy Ordinance of Baptism by dipping, or plunging
 Persons baptized into the Water.

I will add to this the Testimony of Mr. Dan. Rogers;
 None of old were wont to be sprinkled; And (saith he)
 I confess my self unconvinced by demonstration of Scrip-
 ture for Infants sprinkling. And further, in his Trea-
 tise of the two Sacraments, Part 1. Chap. 5. he hath these
 words, "It ought to be the Church's Part to cleave to the
 Institution, which is Dipping. And that he betrays the
 Church, whose Officer he is, to a disordered Error, if
 he cleave not to the Institution, which is to dip.

And this leads me to the 4th Particular, namely, That
 it will appear that Dipping is the right way of Baptizing,
 if we consider that grand Commission of our Saviour,
Mat. 28. 19. the Greek word is βαπτίζετε, from βάπτω
 to dip. And being given here by way of Precept, it is
 dipping them. But seeing I have already explained the
 signification of the Greek words by which Baptism is fig-
 nified, even to tediousness, both to my self and you, I
 shall insist no longer upon it.

As also, because I am of Opinion that the Gospel of *Mat-*
thew was written in Hebrew, according to *Jerom's* Testi-
 mony, and the Opinion (I think) of most Learned Men.
 I shall therefore give you the words, so far as they concern
 our

our Purpose, under this Head, as they are in that Language, in which I am sure it was spoken, if not written; It is **וַתִּבְּלוּ אוֹתָם** *vetabelu Otam*; and dip ye them. The Root is *Tabal*, which is the third Person Singular in the Preterperfect Tense, and signifies, *he dipped*: And is so rendred in many places in Holy Scripture; particularly in 2 Kings 5. 15. where speaking of Naaman the Syrian, it is said, *He dipped himself in Jordan seven times, and was clean.*

In *Mat. 3. 6.* you have the same Word again in the Passive Voice, which must be rendred in English, *and were dipped of him in Jordan.* And in *Ver. 16.* you have the same Root again, as it is there applied to our Saviour; *And Jesus, when he was dipped, went up straightway out of the Water.*

Also in *John 3. 22, 23.* the same Word is used. And in *John 4. 1, 2.* it is the same in that Hebrew New Testament of Mr. Robertson's, who was certainly one of the most Learned Hebricians our Age hath afforded.

I might add to this the Testimony of the Dutch Translators, who call *John the Baptist*, *Johannes de Dooper*, *John the Dipper*; and in this Commission *de selve depende*, dipping them. And if our Translators had generally (where that Word had occurred) turned it into English, as they have into Dutch, they had saved me and others the trouble.

Now if all this will not suffice, I know not what will. However I will make Mr. James one generous Offer; That if he can shew me where our Translators have in any one place rendred *Baptizo* to sprinkle; or *è contra*, have rendred *Rantizo* to dip, in the New Testament, I will grant him the Cause. And I do hope, if he cannot do it, he will own that we are in the right.

O, what a Tyrant Custom is! that dares stand up and contradict a thing that is so evident in it self, so agreeable to the Reason of the Ordinance, to the Etymology of the Word, (and that from the Pens of our Adversaries) and to the use of the Phrase and Expression in Holy Scripture, to the Commission of our Lord, to the Doctrine and Practice of the first Baptizers, both before and after our Saviour's Resurrection, and the manner of planting the Primitive Churches.

Notwithstanding all this (I say) Custom in a wrong
 makes Men bold to oppose the right Way, altho
 they acknowledg it is the best.

In things civil and indifferent, I can be content that
 Custom should be my Guide, but not in the Matter of
 Honours, and things Sacred; the Rule of which lies in
 Institution, (which we are strictly to observe) and is
 in the Power of our Liberty or Choice, either to use
 or refuse: For that Blessing which attends the Use there-
 of is annexed unto our Conformity to the Rule and Insti-
 tution; see *Mat. 28. 20.*

But to proceed to the second General Head.

II. That true Penitent Believers are the right Subject of
 Baptism.

I shall make it good by doing these three things.

1. By examining who *John the Baptist* (who was the
 Baptizer) did admit to his Baptism.

2. Who our Saviour commanded to be baptized, in
 the grand Commission *Mat. 28.*

3. Who it was practised upon by the Apostles and first
 Disciples of Christ, pursuant to that Commission. And
 these in their Order.

1. Therefore let us examine who they were that *John*
 did admit to his Baptism.

The first Syllable we read of its being practised, is in
Mat. 3. by John the Dipper, (so called by the Evangelist,
 as being the Beginner of that Holy Ordina-
 tion) where we have an Account, in *Ver. 2.* what Do-
 ctine he preached before he baptized, *Repent ye, for the*
Kingdom of Heaven is at hand. And in *ver. 3.* *Then went out*
into Jerusalem, and all Judea, and all the Region round a-
round Jordan. *Ver. 6.* *Καὶ ἐβαπτίζοντο ἐν τῷ Ἰορδάνῃ;*
and were plunged (of him) into Jordan, confessing their Sins.
 The Hebrew word also, is *Vaitabelu*, and were dipped, &c.

Upon this I shall observe some things, and so pass it.

1. That those he baptized were Adult Persons, (and
 not Infants) for *they went out to him.*

2. That they were penitent Persons, such that confess-
 ed their Sins.

3. That

3. That no others were admitted to his Baptism.
For, in ver. 7. it's said, *But when he saw many of the Pharisees and Sadducees come to his Baptism, he said unto them, Generation of Vipers, who hath warned you to flee from the Wrath to come? Bring forth therefore Fruits meet for Repentance.*

4. That no Birth-Privileges will entitle any Person to that Holy Ordinance without Repentance.

For the Baptist tells them, in ver. 9. *Think not to say within your selves, We have Abraham to our Father: (in ver. 10.) now also the Ax is laid to the Root of the Tree, therefore every Tree (i. e. every Person) which bringeth forth good Fruit, is hewen down and cast into the Fire.*

And to inform them more fully of the Nature of the Commission, and the Qualifications of the Subjects, he further saith, *Truly I tell you, I baptize you with Water (unto, or the Original hath it) upon Repentance.*

Which agrees most exactly with the Design of John's Ministry, he being to make ready a People prepared to the Lord; Repentance being a necessary Qualification without which they could not be admitted thereunto.

But some may query, How I prove they were to believe as well as repent?

I answer, in the words of the Apostle Paul, *Acts 18. John verily did baptize with the Baptism of Repentance, he said unto the People, That they should believe on him which should come after him, that is, on Christ Jesus.*

From all which it appears, beyond dispute, That little Infants were the Subjects of John's Baptism. For,

1. They could not come from Jerusalem to the River Jordan, and desire to be baptized.

2. Nor could they confess their Sins.

3. Nor yet be able to understand his Preaching, with the Nature and Design of his Baptism.

4. Nor, lastly, could they be expected to bring forth Fruits worthy amendment of Life.

All which agrees only to Adult Persons; they can repent, they can believe in Christ, they can confess their sinful Deeds, and come to tender themselves for Baptism (as all those did whom John baptized) which things little Infants are not capable to perform: Therefore Repentant Believers (and not Infants) were the right and proper Subject of John's Baptism.

18, 19, 20. And Jesus came, and spake unto them, All Power is given to me in Heaven and in Earth. Go therefore and teach all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: And I am with you alway, even unto the End of the World.

That the Gospel of Matthew was written in Hebrew, (I have touched above) I find it to be the Opinion of Men, eminently Learned: And among others, Hle- in the Life of this Evangelist, saith, *Matthæus qui fuit ex publicano Apostolos, primus in Judæa propter eos qui Circumfione crediderunt Evangelium Christi, Hebraicis literis scripsit.* And further notes, *In quo animadvertendum, quod ubicumque Evangelista sive ex persona sua, sive ex Domini Salvatoris, veteris Scripturæ testimoniis utitur, sequatur Septuaginta translatorum auctoritatem, sed Hebraicis.* Here you see he tells us, That the Gospel of Christ Matthew, for the sake of those of the Circumcision believed, was written in Hebrew Words, and Hebrew Characters. And that he every-where, in his Quotations out of the Old Testament, followed the Hebrew, and not the Septuagint Translation.

In Mr. William Robertson's Hebrew New Testament, I find these words between the 18th and 19th Verses, which I do not find in any Greek Copy

וְכַאֲשֶׁר שְׁלַחְנִי אִמְרֵי נְכָרָה
אֲנִי שֹׁלֵחַ אֲתָכֶם

And as my Father hath sent me, even so also I send you. Go therefore, &c.

I pray observe in what a solemn manner our Saviour begins this Commission.

1. By declaring his own Authority; *All Power in Heaven and Earth is given to me.*

2. The Fulness of that Authority he gave to his Apostles; *As the Father hath sent me, even so also I send you.*

3. Then comes to give forth the Commission it self, as in the 19th and 20th Verses.

The first thing in this Commission is this, Christ commands them to make Disciples by their Ministry. The Word that is translated *Teach*, is in the Hebrew *למדו* *Velamedu*, it signifies to make Disciples by teaching; for the Root is *Lamad*, he learned. And from thence is formed the Hebraic Noun *Talmid*, a Scholar or Disciple, one that hath learned.

The plain meaning therefore is, That they were first to make Disciples by their Ministry, and after that to baptize them.

If we also examine the Greek Copy, we shall find it to agree with the Hebrew; *Ποιήσατε μαθητάς* *poietes autēs es*. That word upon which the whole Stress of the Argument depends, is *Mathetēsate*, which signifies, to make Disciples. The Learned render *Mathetes*, a Scholar, a Disciple; and *Matheteno*, to be a Scholar, or Disciple. And upon this word in this place, the Greek *Lexicon* renders it, *to make Disciples*.

But if Mr. *James* will not believe our *Lexicographers*, I can give him the Opinion of all the Translators of the New Testament for it, who have rendred it so in a multitude of Places; and so far as I have found, in every place where the word is used, except only in this Commission, and here, (for some Reason best known to themselves) instead of Disciples, they have only rendred it *Teach*. And that which is most remarkable, they have five times in this Chapter rendred it *Disciples*, till they came to the 19th Verse, and there only it must be rendred *teach*; as in ver. 7, 8, 9, 13, and 16. And in *John* 4. 1, 2. *Jesus made and baptized more Disciples than John, but his Disciples*; in both which the same word is used.

And I pray observe the Order of the words, They were first made Disciples, and afterwards baptized; as a prerequisite to fit them for that Holy Ordinance.

Also in *Acts* 11. 26. The Disciples are called *Christians*. And ver. 20, 21. it's said, how the same Persons came to be Disciples, The Lord Jesus was first preached to them; upon this, *a great Number believed, and turned to the Lord*. And thus they were made Disciples, according to Christ's Commission.

Besides,

Besides, in *Mark* 16. 16. *He that believeth, and is baptized, shall be saved.* This place is parallel in Time with *Mat.* 28. 19. And whereas in *Matthew* is required Discippling, there is required in *Mark* Believing, and both before Baptism; It's therefore plain, they must be believing Disciples. And Faith comes by hearing; and therefore the Apostles were,

1. To preach to them; as in *Mark* 16. 15. *Preach the Gospel to every Creature.*

2. By their Preaching to make them Disciples.

3. Being so made, to baptize them.

This is the genuine Sense of our Lord's Commission, *Mat.* 28. 19.

Say some, they own they must first be made Disciples, and afterwards baptized. But then they ask this Question, How do we know that little Infants are not made Disciples, by some secret Teaching of God?

And supposing this to be true, of those who are born of believing Parents, they conclude they may be baptized.

I answer; For Argument's sake, I will for once suppose with them; that not only the Infants of Believers, but all Infants, so soon as they are born into the World, are made Disciples by some secret Teaching of God, (but how we shall prove either of our Suppositions, I know not); Nevertheless I deny that they are therefore to be baptized by virtue of this Commission. And how any mortal Man can know of this secret Work upon their Souls without Revelation, I can't imagine.

But pray consider a few things, and it will set the Truth before contend for in a clear Light. As,

1. it was Christ the Son of God who gave this Commission. *And Jesus came and spake.*

2. Who did he give it unto? Not to his Father to make Disciples of little Infants, by some secret Teaching of his, nor to his Apostles that were Men, to make Disciples by their Ministry; *He spake unto them.*

The Conclusion is natural; which I shall form into this short Syllogism.

If little Infants are not capable to be made Disciples by the Ministry of Men ;

Then they cannot possibly be the Subjects of Baptism intended in this Commission.

But little Infants are not capable to be made Disciples by the Ministry of Men ;

Ergo, They cannot possibly be the Subjects of Baptism intended in this Commission.

The *Major* is undeniable, the *Minor* I thus prove.

If little Infants have no knowledg to discern between Good and Evil, then they are not capable to be made Disciples by the Ministry of Men.

But they have no knowledg to discern between Good and Evil ;

Ergo ; They are not capable to be made Disciples by the Ministry of Men.

The *Minor* only is questionable, which I prove by Divine Authority, *Deut. i. 39.* *Moreover your little Ones—and your Children, which in that Day had no knowledg between Good and Evil.*

So that the first Argument is made good, *viz.* That little Infants cannot possibly be the Subjects of Baptism intended in this Commission.

Whereas some of our Antagonists say, the word *them* relates to all Nations : As they confute themselves, by refusing to baptize Turks and Jews, before they own Christ ; so that they cannot extend it universally : Even so it appears, the word *them*, hath no reference unto all Nations, if they will but mind the Grammar of the Text.

For *αἱ*, *them*, is of the Masculine Gender, (but *πάντα τὰ ἔθνη*, all Nations, is of the Neuter) and agrees with *μαθητεύσατε*, *Disciples* ; and must have reference to them, as the only Persons fitted for Holy Baptism.

But to proceed,

3ly, I shall shew you who it was practised upon by the Apostles, and first Ministers of Christ, pursuant to the grand Commission.

We find all along in the History of the *Acts of the Apostles*, that Baptism was practised upon grown Persons, that were Disciples of Christ, having gladly received their preaching, repented of their Sins, and believed the Gospel, which Infants are not capable to perform.

Acts 2. 38. Repent, and be baptized. Ver. 41. Then they that gladly received his Word, were baptized. Ver. 44. And that believed were together.

Acts 8. 12. When they believed Philip, preaching the things concerning the Kingdom of God, and the Name of Jesus Christ, they were baptized, both Men and Women, not little Infants.

Acts 13. 36. After Philip had preached Jesus to the Eunuch, (according to Christ's Commission) they came unto a certain Water; and he asked Philip, What did hinder him to be baptized? Philip answers, If thou believest with all thine heart, thou mayest. And he answered, I believe that Jesus Christ is the Son of God. And upon that Profession of his Faith, he was immediately baptized. So that we may learn hence, that Faith is a pre-requisite of Baptism; for Philip requires Faith of the Eunuch, before he would baptize

So in the Jaylor's Case, *Acts* 16. 31. Paul requires of him, to believe on the Lord Jesus Christ. And in ver. 33, 34. he said, he was baptized, believing in God, &c.

Acts 18. 8. Crispus believed on the Lord; and many of the hearers hearing, believed, and were baptized. If these Testimonies are not sufficient, I know not what will.

I could in this place produce divers Testimonies from the Learned (were it needful) to prove that no Infants were baptized for about two hundred Years from Christ. I will only mention Dr. Barlow's Testimony: "There is (saith he) no just Evidence of Infant-Baptism, till about two hundred Years after Christ.

The Learned *Cucullæus* affirms, "That the Custom of baptizing Infants, was brought in without the Commandment of Christ, and did not begin before the third Century.

Grotius, on *Mat.* 19. 13. gives this Account; "That according to the Rule of Scripture, and agreeing with Reason it self, the most part of the Greeks in all

“ Ages, even unto this Day, retain a Custom of delay-
 “ ing Infant-Baptism, till they themselves can give a
 “ Confession of their Faith. And it is certain that Na-
 “ zianzen, though the Son of a Christian Bishop, who li-
 “ ved about the fourth Century, and was bred up in the
 “ Christian Religion, was not baptized till he was about
 “ thirty Years of Age.

The same is also true of *Chrysostom*, *Hierom*, *Ambrosi*,
Augustine, and others.

And as the Learned Dr. *Du Bois* observes, it does mani-
 festly appear, “ That the wisest of our Fathers in Christ,
 “ did not come to Baptism, until they were come to
 “ a strong and confirmed Age and Wit. So that (it’s
 “ plain) they were not baptized in their Infancy. Yea,
 “ further he saith, I could never read of so much as one of
 “ the Ancient Fathers, for six hundred Years after Christ,
 “ that was baptized in his Infancy.

Ludovicus Vives affirms in his *Treatise de Civitate Dei*, Lib.
 3. cap. 27. *Neminem olim consuevisse baptizari nisi adulta etate,*
& qui per se peteret baptismum, & intelligeret quid se
baptizari. None of old Time were wont to be baptized
 but in a grown Age, and who desired it themselves, and
 understood what it was to be baptized.

Erasmus in his *Annotations* on the Epistle to the Romans,
 affirms, “ That baptizing of Children was not in use in
 “ *Paul’s* Time.

And Dr. *Field*, in his learned *Treatise* of the Church,
 pag. 729. affirms, “ That many very anciently, who were
 “ born of Christian Parents, put off their Baptism a long
 “ Time; insomuch as some were elected Bishops before
 “ they were baptized. As we read (saith he) of *An-
 “ brose*, &c.

The Learned *Bossuet*, speaking of the manner of admin-
 istring Baptism, saith, “ We never read in the Scripture
 “ that any were baptized otherwise than by Immersion.
 “ And we are able to prove, from the Acts of Councils
 “ and ancient Rituals, that every-where in the whole
 “ Church throughout the World, for the space of 1300
 “ Years, Baptism was never administered but by Dip-
 “ ping, except only in Cases of Necessity.

And Bellarmine saith, " Infant-Baptism is called an Apostolical Tradition not written, because it is not found written in any Apostolical Book. *Tom. 1. lib. 4. cap. 2.*

Where by the way I shall note, That if a Man of his Parts and Learning could not find it there, I believe others will have as little Success in their search after it: And it had been his Interest to have proved it from Scripture as much as any, because he lay a greater stress upon it than he, and those of his Religion; for they assert it to be necessary to Salvation.

Let Mr. *Jam.* know, we do not bring the Testimonies of Humane Writers, because we think the Holy Scriptures sufficient to justify our Cause. For I may say with *Tertullian, Lib. contra Hermogenem, Adoro Scripturæ plenitudinem, &c.* I adore the fulness of the Scripture, let *Hermogenes* shew that it is written.

But to satisfy the World that we are not singular in our Judgments about these Matters, as also to obviate an Objection of your Pastor, who tells us in his last Treatise, *Pag. 20,* " That at the rate some Baptists write and report the Words of the Learned, they would persuade silly People, all the learned Men were almost Anabaptists, and *αὐτοκαίνετοι*, self-condemned, being as they are in Opinion, though of a contrary Practice.

I answer, That although they are of a contrary Practice, I hope that can be no Bar to us from reciting their words in favour of our Opinion; For, *Firmum est eius probationis, quod ab ipso adversario sumitur, ut veritas, ipsi inimicis veritatis probetur.* It is a forcible kind of proof, which is taken from the Adversary himself, when the Truth is proved from them that oppose the Truth. And I have herein followed the Counsel of *Lactantius, l. 1. c. 6. Eos suorum Testimoniis revincere, &c.* To convince them by their own Testimonies, which is the strongest Confirmation that may be.

As it is truly said by *Chrysostom, Tunc illos maxime revincimus, cum suorum, in eos, dicta retorquemus.* We do most forcibly convince them, when we can retort their own sayings against them.

And therefore as *Lactantius, de vera sapientia, cap. 12.* saith, *Satis firmum Testimonium, ad probandam veritatem, quod ab ipsis perhibetur inimicis.* That is a sound Argument for the proving of the Truth, which is fetched from the Enemies of the Truth.

Yea, suppose it were but weak in it self, yet it hath great weight against him that brings it. For, as the Roman Orator observes in the like Case; *Tuum Testimonium, quod, in alienare, leve est; in tua, quoniam contra te est, gravissimum esse debet.* Thy Testimony, which is but light and frivolous in another Man's Cause, yet is weighty in thine own, when it is against thy self.

Now I fancy that the Reason why Mr. James would not have us urge the Testimonies of the Learned, for fear of shewing how contradictory some of their Opinions have been to their Practices, is, lest in so doing he also should be found to be *ὡν ἀνισορτακείτω*; condemned of himself; and that in many places of his Book, particularly, when he brings a Poet to prove, that Christ was not baptized by Dipping.

And in *Pag. 20.* he saith, “ I would fain know who can prove our Lord Jesus Christ was dipped, or plunged, in his Baptism; or any of those baptized Ones spoken of in the New Testament, were so dipped, or plunged?”

I will give you the Opinion of some Learned Men upon it in this very Place, altho I have said sufficient to it elsewhere; and then shew you how Mr. James is condemned by his own Pen.

“ Now if any one (saith *Maldonate*) ask why the Evangelists use the Word of *Ascending*? &c. It was because Christ ascended, or went up out of the Water, in the which he had been dipt or drowned.

Lucas Brugensis, saith upon the Place, *Matth. 3. 16* “ Christ descended into the River (after the manner of others that were baptized) as deep as his Thighs, his Navel, for the rest of his Body was dipt by John and not sprinkled only with Water.

And the Learned *Cajetan* tells us upon the Place, “ Christ ascended out of the Water; therefore Christ was baptized by John, not by Sprinkling, nor by pouring Water upon him, but by Immersion, that is, by dipping or plunging in the Water.

any more Testimonies might be brought from Men,
 of Rantism instead of Baptism, but that I have al-
 exceeded my first Intention. But I shall now shew
 that Mr. *James* (like the rest of those I have quo-
) hath contradicted himself: For in the same 20th
 of his Book, where he vapours so mightily, and
 urges us to prove, that Christ, or any others, were
 baptized by Dipping, as you have seen above; yet pre-
 cisely he tells us, That Baptism was oft performed by
 Sprinkling, I gainsay not. And in the very next Page he
 I do not produce these Testimonies, as tho I would
 maintain that our Lord Jesus was not dipped. It seems
 Conscience began to check him whilst he was writ-

And again, in Pag. 25. Who speaks against the Anti-
 quity of *Dipping*? I thought Mr. *James* had. But he goes
 on, *Dipping* there might be in Christ's Time, and that the
 Way of Baptizing. Very well, then it seems we pra-
 ctise the most Antient, and the best Way of Baptizing,
 Mr. *James*'s Acknowledgment: And himself doth pra-
 ctise the contrary, and therefore must needs be self-con-
 sidered, as practising the worst Way; especially if he
 considers, That there is neither Precept nor Precedent
 of Infant-Sprinkling in all the Word of God.

Men up- to close this Head I am upon: If this be true, that
 of the Apostles, nor first Ministers of the Gospel,
 ever practise the Sprinkling of Infants; there must
 be some good Reason why they did it not: And the best
 I can think of is, because Christ had not commanded them
 to do. But on the contrary, had commanded them to
 baptize Penitent Believers, which were Persons of grown
 years; to which Command they were obedient.

3. 16 And we have great Reason to account them faithful:
 in the manner of the Apostle *Paul* protests, before an Assembly of Mi-
 nisters, *Acts* 20. 20. He had kept back nothing that was
 profitable to them. And in ver. 26. he saith, I have not shur-
 to declare to you all the Counsel of God. If there-
 fore the Sprinkling of Infants had been profitable for
 as-baptism, or a part of the Counsel of God concerning the
 of Water, we had certainly heard of it in some of *Paul*'s
 preaching or Epistles: But not one Word being mentioned
 about

about it, we may safely conclude, it was wholly unknown to those Times, (both as to Subjects and Manner) in which a Practice both unprofitable and vain, as being based upon Humane Authority only, having no Foundation in the Word of God: *In vain do they worship me, teaching Doctrines the Commandments of Men*, Mat. 15. 9.

I will offer an Argument or two, to prove that Infant Sprinkling is not of Divine Authority.

The Sprinkling of Infants, is either from Heaven, or of Men.

But it is not from Heaven: *Ergo*, It is of Men.

If it be from Heaven, the Holy Scriptures have somewhere revealed it so to be.

But it is no where so revealed in the Holy Scriptures: *Ergo*, It is not from Heaven.

If it be any where so revealed in the Holy Scriptures, you, or some other, are able to shew it.

But you, nor no other are able to shew it: *Ergo*, It is not any where so revealed in the Holy Scriptures.

If Mr. *Jarvis* should tell you he can shew it so to do, let him give you an Instance where it is written, as a Magician ought to do, (the *Minor* being an Universal Negative) or let him for ever be silent upon this Subject. For it is written, *Rev. 22. 18. If any Man shall add unto these things, God shall add unto him the Plagues that are written in this Book.*

I cannot well go off of this Head, without taking notice of a pernicious Notion which some of the Learned have espoused.

They will allow us that we are in the right, as to what we assert about the practice of the Primitive Church; but tell us, that their Ceremonies may be lawfully altered also, which they ground upon this following Supposition. That it is lawful for Men to bring in things indifferent into the Church, and join them with the Worship of God.

And as this refers to the Point of Baptism, I will briefly relate what past some Years ago, betwixt Dr. *Bishop* late Bishop of *Lincoln*, and my self. It was upon an Occasion

ly unknown; A Name-fake of mine being taken up upon a
 and committed to *Ailesbury* Goal, for not having
 being sprinkled, I went to his Lordship (after
 undation Months confinement) to desire his Discharge ;
 teaching told him, my Friend was not a Member of any
 that Inf Congregation, but only doubted of the
 of Infant-Baptism, which I supposed his
 ship thought he might do, and yet be a good
 man.

Heaven, told me, " Yes, for he had rumblings and tossings
 Men. but it in his own Mind in his younger Days, but now
 have for was satisfied.

Scripture desired then to know the Grounds of his Lordship's
 Opinion.

Scripture said, " The Apostle Paul, in *Rom. 13.* and the be-
 ing, exhorted the Christians to submit to the
 higher Powers, &c. And also the Apostle Peter said,

*Submit your selves to every Ordinance of Man, for the
 Lord's sake, &c.* Now (saith he) you must know
 that the Convocation met and concluded, that Infants

should be baptized ; and the King and Parliament en-
 acted it : And forasmuch as we are required to be obe-
 dient to every Ordinance of Man for the Lord's sake,
 therefore we ought to do it.

answered ; My Lord, If the Convocation had so con-
 sidered, and the King and Parliament so enacted, That
 all should have been baptized in the King's Name, or
 in the Name of the King and Parliament as Legislators, I
 think those People might have complied with it.

answered, " That would have been odd.

reply'd, As odd as it is, if they had comply'd with it,
 the Controversy had been at end.

said, " That is true ; But why cannot they comply
 with it now ?

My Lord, They have got a Notion in their Heads, that
 it is not in the Power of any Man, or number of Men in
 the World, to alter the Nature of Institutions, so as to
 change that Divine that is in it self Humane, or that Hu-
 mane that is in it self Divine.

Dr. B. reply'd ; " They are right in that, for none
 can alter the Nature of things but God alone.

Why

Why then, my Lord, forasmuch as you do not baptize Infants in the Name of the King, or King and Parliament as an Humane Institution, but in the Name of the Father, Son, and Holy Spirit, as a Divine Institution, they cannot comply with it.

“ Well (saith he) there is never a Word of God against it : It is no where said in the Scriptures ye shall not baptize Infants.

I reply'd ;

My Lord, I shall only put your Lordship in mind of the Notes of a Learned Man upon that of *Lev. 10. 1, 2.* concerning *Nadab and Abihu*, Sons of *Aaron*, Priests of the Lord ; who offered strange Fire before the Lord, which the Lord commanded them not. He saith, It is not sufficient to say about instituted Worship, It is nowhere forbidden : For it was nowhere said before this time ; *Thou shalt not offer up strange Fire upon mine Altar.* But because there was a Divine Precept, what Fire they should offer, and what Perfume they should mix with their Sacrifices, and the manner of its Composition : And they not observing that Divine Precept ; but offering strange Fire, which the Lord commanded them not, they were destroyed by Fire from his Presence. His Lordship only gave me this Answer ; He would speak to his Official, to be kind to my Friend that was in Prison, &c. but wholly waved the Matter in Controversy ; and so I took my leave, and departed.

I mention not this, as if I thought this Learned Man singular in this Point ; for it is too manifest, that many others are of the same Sentiments, without which they could not satisfy their Consciences in the Practice of Infant sprinkling, and other things which they also practise without either Precept or Precedent from the Word of God.

There are many things very ridiculous, that have Degrees been brought into the Church ; of which it is nowhere said in the Holy Scriptures, they shall not be done. And that about this very Ordinance as well as other Matters.

As for instance ;

1. Where is it forbidden to baptize Bells ? This has

practised by the Popish Priests, and that very lately.
 not baptiz'd. Where is it forbidden to use the Sign of the Cross
 Parliament? as the Popish Priests do thrice, and the Epi-
 the Father once.

they cannot. Where is it forbidden to use Cream and Spittle, as
 Papists do, to anoint the Childrens Eyes, Nostrils,
 d of God and Ears, in their Practice of Baptism?

ures ye shall. Where is it forbidden to put Salt in the Child's
 mouth, as they also do? and give this Reason for it,
 his Words may be with Grace, seasoned with Salt.

mind of the. And where is it forbidden to baptize your Cattle?

1. 2. c. 1. yet how ridiculous would it be so to do? But perhaps

priests of the. James may pretend Scripture for it, from his Inter-

Lord, which. citation of 1 Corinth. 10. 2. For all their Cattle (of

is not full. which they left not a Hoof behind) were under the Cloud,

owhere for. all passed through the Sea; and were all baptized unto Moses,

s time; the Cloud and in the Sea. The Word is ἐκ τῆς νεφέλης,

but because. which he leaves to Mr. Wells to interpret. And I pray ask

should offer. if this Word, as here used in the passive Form, may

crifices, and. be read thus; And they were all overwhelmed unto

t observing. as they must needs be when the Cloud covered them,

, which. the Waters were a Wall to them on the Right-hand

by the. on the left. So that you see here is the same Ground

ne this. to conclude, their Cattle were all baptized as well as their

kind to. Children: But if the Word had been translated

waved. overwhelmed, who could have dreamt of a Baptism from

ve, and d. Place?

But Mr. James will have it that there was a Multitude

learned M. Children baptized by Moses, and that it was done by

that m. sprinkling also, through the dropping of the Cloud, and

which th. dashing of the Waters; and that many learned Men

the Practi. do not of it; but hath not quoted one of them. I am

they al. the Dutch Translators, who were Presbyterians, read

t from th. thus; Ende alle in Mosen Gedoopt Zin; And they were

ar have b. baptiz'd unto Moses; And all learned Men do tell us, when

ich it is. we speak as Scholars, that βαπτω, is mergo, immergo;

all not b. how it comes to lose its Signification in this one

well as. word, I cannot imagine.

But I pray ask Mr. James these few things;

1. Who told him there was Water in that Cloud? For

This ha. the Epistle of Jude ver. 12. we read of Clouds without

be. Water:

Why then, my Lord, forasmuch as you do not baptize Infants in the Name of the King, or King and Parliament as an Humane Institution, but in the Name of the Father, Son, and Holy Spirit, as a Divine Institution, they must comply with it.

“ Well (saith he) there is never a Word of God against it : It is no where said in the Scriptures ye must not baptize Infants.

I reply’d ;

My Lord, I shall only put your Lordship in mind of the Notes of a Learned Man upon that of *Lev. 10. 1, 2.* concerning *Nadab and Abihu*, Sons of *Aaron*, Priests of the Lord ; who offered strange Fire before the Lord, which the Lord commanded them not. He saith, It is not sufficient to say about instituted Worship, It is nowhere forbidden : For it was nowhere said before this time ; *shall not offer up strange Fire upon mine Altar.* But because there was a Divine Precept, what Fire they should offer, what Perfume they should mix with their Sacrifices, the manner of its Composition : And they not observing that Divine Precept ; but offering strange Fire, which the Lord commanded them not, they were destroyed by Fire from his Presence. His Lordship only gave me this Answer ; He would speak to his Official, to be kind to a Friend that was in Prison, &c. but wholly waved the Matter in Controversy ; and so I took my leave, and departed.

I mention not this, as if I thought this Learned Man singular in this Point ; for it is too manifest, that many others are of the same Sentiments, without which they could not satisfy their Consciences in the Practice of Infant sprinkling, and other things which they practise without either Precept or Precedent from the Word of God.

There are many things very ridiculous, that have Degrees been brought into the Church ; of which it is nowhere said in the Holy Scriptures, they shall not be done. And that about this very Ordinance as well as other Matters.

As for instance ;

1. Where is it forbidden to baptize Bells ? This has been

justified by the Popish Priests, and that very lately,
 Where is it forbidden to use the Sign of the Cross
 as the Popish Priests do thrice, and the Epi-

Where is it forbidden to use Cream and Spittle, as
 the Priests do, to anoint the Childrens Eyes, Nostrils,
 in their Practice of Baptism?

Where is it forbidden to put Salt in the Childs
 as they also do? and give this Reason for it,
 His Words may be with Grace, seasoned with Salt.

And where is it forbidden to baptize your Cattle?

How ridiculous would it be so to do? But perhaps

James may pretend Scripture for it, from his Inter-

pretation of 1 *Corinth.* 10. 2. For all their Cattle (of

which they left not a Hoof behind) were under the Cloud,

and passed through the Sea; and were all baptized unto Moses,

in the Cloud, and in the Sea. The Word is *ἐκαστή*,

which he leaves to Mr. Wells to interpret. And I pray ask

What this Word, as here used in the passive Form, may

be read thus; And they were all overwhelmed unto

death as they must needs be when the Cloud covered them,

as the Waters were a Wall to them on the Right-hand

and on the left. So that you see here is the same Ground

as to include, their Cattle were all baptized as well as their

Children: But if the Word had been translated

immersed, who could have dreamt of a Baptism from

Heaven?

Mr. James will have it that there was a Multitude

of Children baptized by Moses, and that it was done by

himself also, through the dropping of the Cloud, and

the falling of the Waters; and that many learned Men

are not of it; but hath not quoted one of them. I am

of the Dutch Translators, who were Presbyterians, read

thus; *Ende alle in Mosen Gedoopt Zien*; And they were

baptized unto Moses: And all learned Men do tell us, when

we speak as Scholars, that *Ban-to*, is *mergo*, *immergo*;

how it comes to lose its Signification in this one

Word, I cannot imagine.

But I pray ask Mr. James these few things;

Who told him there was Water in that Cloud? For

in the Epistle of Jude ver. 12. we read of Clouds without

Water:

This has been

Water: and we must remember that this Cloud was a Miracle.

2. If it had Water, who told him that it dropped upon the Children of Israel whilst they past through the Sea? His *ipse dixit* will not do where the Scripture is silent.

3. How came he to know that the Waters dashed them? I cannot suppose that he was present to see it. And if it be nowhere written, 'tis but an impossible Guess.

But to leave off these trifling Fancies of Mr. James, let us see how it is written, *Exod. 14. 21. The Lord brake up the Sea dry Land, and the Waters were divided.*

Ver. 22. And the Children of Israel went into the Sea upon the dry Ground, and the Waters were a Wall unto them on their Right-hand and on their Left.

Ver. 29. And they walked upon dry Land in the midst of the Sea.

Chap. 15. 8. The Waters were gathered together into a Flood stood upright as an Heap, and the Depths were covered in the Heart of the Sea.

Psalms 106. 9. He rebuked the Red-Sea also, and it was dried up; so he led them through the Depths as through the Wilderness.

Thus you see here is not one Word of Sprinkling or dashing the Water upon them. As to the Cloud, it was no common Cloud, but a Cloud that did continually attend them in their passage through the Wilderness. *Exod. 13. 21, 22. And the Lord went before them by Day in a Pillar of a Cloud, &c.* He took not away the Pillar of a Cloud by day, nor the Pillar of Fire by night, from before the People. See also *Numb. 14. 14.* Now if the Waters were a Wall on each side, and the Cloud covered them, then they must need be overwhelmed. *Psalms 106. 10. He spread a Cloud for a Covering, and Fire to give Light in the Night.* But not one Word of this Cloud's having Water in it, nor of its dropping upon them. What Cause have we to be cautious, how you admit any thing for Truth upon the Credit of your Teacher; who can allow himself the liberty to talk at this loose Rate about sacred things? Besides, if this be to be understood of Baptism as an Ordinance

According to the Use of the Word in the New
 Testament, then I affirm (according to Mr. *Jamieson's*
 their Infants were baptized, all their Cattle
 were baptized : But I hope he will be ashamed
 of such an Exposition ; for besides all other Ab-
 surdities that attend it, *Moses* is hereby made the first
 and not *John the Baptist*. But I shall leave this,
 to the third and last general Head.

That the Ordinance of Baptism is now *in* being,
 is to continue to the End of the World.

28. 29. Teaching them to observe all things what-
 ever I have commanded you ; and lo, I am with you always, even
 to the End of the World.

This Ordinance of Baptism in Water, being one
 of the things he hath commanded, as in the Words
 of Christ ; then the Apostles were to teach all the suc-
 ceeding Churches to observe it, they being to teach them
 all things he had commanded them ; and to
 also the Promise of Christ's Presence is annexed until
 the End of the World : The Ordinance it self is therefore
 to continue till that time.

And, it was the Care of the Apostles, not only to
 teach in that present Age the Will of Christ, but also to
 continue it to succeeding Ages : see 2 Tim. 2. 2.
 The Charge here to *Timothy* is, *The things which thou hast*
heard of me among many Witnesses, the same commit thou to faith-
ful men, who shall be able to teach others also. And our Lord
 commands those faithful ones in *Thyatira*, Rev. 2. 24, 25.
 I will not put upon you none other Burden ; But that which ye have
 heard, hold fast till I come.

Seeing we differ not about its Duration, (although
 we differ about the Subjects, and the right Manner of ad-
 ministering the same) I shall add no more upon this Head.
 Having been concerned with another sort of People, I should
 have thought my self obliged to have insisted more largely
 upon it.

I beseech you consider what I have said ; for it is in
 Love to your Precious Souls ; that you may no lon-
 ger

get be deceived by false Teachers, who have
of God deceitfully : But that you may know
the true Doctrine of the Gospel, and that which
which was once delivered to the Saints,
first spoken by the Lord himself, and his
and Wonders, and divers Miracles and Gifts
Spirit, according to his own Will.

For there is but one Law-giver to the Church,
him who is able to save and to destroy :
all things whatsoever he hath said unto you.
Footsteps of the primitive and Apostolick Church,
that is the right Path, and the good old Way
in, and ye shall find rest for your Souls.
the Word that Christ hath spoken, that in
the last Day. The Lord help every one of
joy the Light of the Glorious Gospel, to be faithful
thereunto, that so we may receive that blessing.
Well done good and faithful Servant, enter thou into thy Lord.

FINIS.